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to which he makes contributions of high value. The sensitive temperament is sub-divided into that with prompt and that with intense reactions, and so later is the active temperament. Actives, who are prompt and intense, are not unlike the old choleric, and those slow and feeble are like the old phlegmatics. Characters are classified as *les sensitifs*, *les intellectuels*, *les volontaires*. The last and larger half of the book discusses difference of temperament, character, of sex, and of different races of man, with a final glimpse at the future of superior races. Recent biological studies show a very intimate union between character and temperament. The reactions of will, which is increasingly intelligent, upon our inner constitution are what evolves character. These studies are not made on the hypothesis that character is immutable and that therefore morals are useless save for weak characters. The author discusses whether character is reducible to molecular mechanics, or a neural tone, as Henle says; whether feeling and action strengthen or weaken each other; whether the disposition of nervous people to melancholy is due to too little voluntary movement compared with sensations, etc. He defines the sanguine temperament as marked by integration predominant, by excess of nutrition, with quick but feeble and brief reaction; the nervous is sensitive and passionate, with lack of nutrition, with slow but intense and long reaction; the bilious is marked by rapid and intense disintegration, and the phlegmatic is marked by slow and feeble disintegration. Schools might gain by grouping these temperaments by themselves and applying to each its special methods. Whether there were originally an indefinite number of human races, man does tend to maximize in all his conduct. Thus in history, the good are often the feeble, who have not force enough to be bad. It is more likely that the leading races will overcome the others than that they will mix or develop side by side. Once the race type was all and the individual nothing, then individuality had its maximization. The future will be able to harmonize these two tendencies, if we do not relax effort and trust blindly to our *fin de siècle* deity of progress. The only way to arrest impending degeneration in the highest races is by a vigorous use of intelligent will, and recognizing that science will not make men moral, that culture of art only changes the form of vice, to strive toward a veritable education of character, which is the education of the future.

L'Amitié Antique d'après les Mœurs Populaire et les Theories des Philosophes. Par L. DUGAS. Paris, 1894, F. Alcam, pp. 454.

This is a very interesting, useful and timely book. It appears to be a dissertation, and attempts to give the history of friendship in both theory and fact from the days of its conception as a physical force by Empedocles and Herodotus down to the end of the stoic age among the Romans, with copious and judicious citations, analytical tables prefixed to each chapter, with a digest of the whole, and the literature by chapters at the end. The fact that it is written by a doctor of letters rather than by a philosopher, is perhaps a good thing at a time when the treatment of this theme in current text-books on ethics is so hackneyed and arid, and when the psychology of feelings and sentiments seems coming to the fore. The author seems almost to assume with Taine that history is nothing but the history of the heart, and historic research has done its work when it has given us a picture of the dominant sentiment of an age. Friendship also is, of course, very distinct from love of sexes, love of God and philanthropy, and is one of the chief virtues.

Plato and the stoics were right. Only the good have real capacity for friendship. From the Pythagorean, at least, down through the academy, porch and grove, it was developed among most philosophic schools, except the sophists. So Aristotle's *amicus Plato, sed majis amica veritas* was bold as it was historically important. In the relations between teacher and pupil, friendship has one of its chief, if not its chief, and most desiderated fields. It must be absolutely pure, free and spontaneous. The duty element alloys it. It is a token of moral distinction — the passion of noble and delicate souls; as it loses in extent, it gains in quality, and vice versa. To-day social and political and other interests have almost extinguished it. Especially since the day of romantic love of women, and since modern education has made them the companions of men, friendship in the classical sense is little developed or employed, but it still preserves its moral charm, and is cherished by great, delicate and generous souls. It is still for many the core of their moral life. While it is no longer a cosmic force as in early philosophic systems, and no longer fills a place as large as did love in the ages of the early Christians and chivalry, it is on the verge of a renovation, both in ethics and in modern life.

V.—PHILOSOPHICAL.

Eros und Erkenntniss bei Plato, in ihrer gegenseitigen Förderung und Ergänzung. Von CARL BOETTICHER. Berlin, 1894. Wis. Beiträge für Jahresbericht des Luisenstädtischen Gymnasiums.

Neither M. Koch nor H. Hille has really shaken the Schleiermacher-Zeller idea of Eros as identical with the philosophic impulse. Plato himself probably lived out this idea, but the Eros is also clearly connected with the theory of knowledge. From a study of this doctrine in the *Lysis*, *Phædrus* and the *Symposium*, the author concludes that both Eros and knowledge point to pre-existence and immortality. One seeks the beautiful-good, and the other true existence. These are the same, but the good is supreme and so love is highest. Knowledge is reminiscence, and is determined by the degree of perfection which Eros attains, for the latter is but the impulse to the pre-existent, to get back or return, as some etymologists of religion suggest. It is the bottom lust toward perfection.

Wesen und Entstehung des Gewissens, eine Psychologie der Ethik. Von DR. TH. ELSENHAUS. Leipzig, 1894, pp. 334.

This essay obtained the first prize offered by the theological faculty in Tübingen for the best treatment of the question whether the basal element of ethics is *a priori* or empirical, but it has since been greatly expanded and rewritten and radically changed. The first 160 pages are historical. The last part traces conscience up from biological bases, through organism and animal instinct, and the crude custom of primitive man. But the highest ideal of a completely evolved conscience is found in the Christian ideas of God's kingdom.

Die Psychologie des Unsterblichkeitsglaubens und der Unsterblichkeitsleugnung. Von G. RUNZE. Berlin, 1894, pp. 244.

The author, a Berlin professor, in his series of studies of comparative religious sciences, publishes this volume, which is to be followed by a second part on Immortality and Resurrection, as the first in his series. The idea of immortality originates partly in animism, partly in wish, in dream, in the difficulty of conceiv-